

1769

A  
LETTER  
TO A  
METHODIST PREACHER,

ON HIS  
ENTRANCE INTO THE WORK OF THE MINISTRY;

CONTAINING  
ADVICES

ON THE FOLLOWING SUBJECTS :

- |   |   |
|---|---|
| 1. <i>The Spirit in which he should perform his Work.</i> | 5. <i>Behaviour in the House where he lodges.</i>   |
| 2. <i>Choice of Texts.</i>                                | 6. <i>The Cultivation of his Mind.</i>              |
| 3. <i>Behaviour in the Pulpit.</i>                        | 7. <i>Marriage,—and the Management of Children.</i> |
| 4. <i>Behaviour in his Circuit.</i>                       | 8. <i>The Preservation of his Health.</i>           |

WITH A  
POSTSCRIPT,

IN WHICH  
THE GENERAL CHARACTER OF THE PREACHERS,  
AND THE  
NATURE AND IMPORTANCE OF THE WORK IN WHICH THEY  
ARE ENGAGED,  
ARE BRIEFLY CONSIDERED.

WITH AN  
APPENDIX,  
CONTAINING  
A FEW DIRECTIONS TO THE PEOPLE,  
HOW THEY MAY PROFIT MOST BY HEARING THE WORD OF GOD  
PREACHED.

BY ADAM CLARKE.

*Study to shew thyself approved unto God, a workman that needeth not to be ashamed,  
rightly dividing the word of truth.*

2 Tim. ii. 15.

*Be thou an example of the believers, in word, in conversation, in charity, in spirit,  
in faith, in purity.*

1 Tim. iv. 12.

SECOND EDITION.

LONDON :

PRINTED FOR J. BUTTERWORTH, FLEET-STREET, AND W. BAYNES,  
FATER NOSTER-ROW ; BY R. EDWARDS, BROAD-STREET, BRISTOL.

1800.

[PRICE SIX-PENCE.]

# LETTER

POSTHUMOUS EDITION

WITH AN INTRODUCTION BY THE EDITOR

ADVERTIS

ORDERED BY THE EDITOR

THE EDITOR'S PREFACE

POSTSCRIPT

THE GENERAL CHARACTER OF THE WORK

THE EDITOR'S PREFACE



A NEW EDITION OF THE WORK

WITH AN INTRODUCTION BY THE EDITOR

BY ADAM CLARK

THE EDITOR'S PREFACE

SECOND EDITION

THE EDITOR'S PREFACE

THE EDITOR'S PREFACE

THE EDITOR'S PREFACE

THE EDITOR'S PREFACE

TO THE  
JUNIOR PREACHERS  
(BOTH LOCAL AND TRAVELLING)  
IN THE  
METHODIST CONNEXION,  
THIS PAMPHLET  
IS AFFECTIONATELY INSCRIBED,  
BY THEIR  
FELLOW LABOURER  
IN THE VINEYARD OF THE LORD,  
ADAM CLARKE.

TO THE  
JUNIOR PREACHERS  
(BOTH LOCAL AND TRAVELLING)  
IN THE  
METHODIST CONNECTION

THIS PAMPHLET



IS AFFECT

BELLOW LABOURERS  
IN THE VINEYARD OF THE LORD  
ADAM CLARKE.

P R E F A C E.

*THIS Letter, in miniature, was originally drawn up for the use of a young Man in London, who in the year 1797, gave up some very flattering worldly prospects for the privilege of proclaiming the Gospel of the Grace of God, as an itinerant Methodist Preacher.*

*Several judicious friends who saw my plan, urged and encouraged me to fill it up and publish it, as something of that kind was much wanted, and was likely to be very useful both to the junior Preachers and to the People. Submitting to their judgment, more than to my own, I reluctantly send this Pamphlet abroad, earnestly praying the Lord Jesus, that it may do good.*

*It will be easily perceived, that several points of considerable importance are but slightly handled; and that many additions and improvements might be made. Of this I am fully aware; and could easily  
enlarge*

*enlarge it, and with profitable matter too, were I not convinced that it is large enough already. If this first edition be well received, I shall not find it difficult to prepare a second for the press more worthy the attention of the persons to whom it is addressed.\**

*Several matters in the Eighth Advice, I have designedly deferred, hoping to notice them particularly in a "Dissertation on the Use and Abuse of Tea, Coffee, and Spirituous Liquors," which, if it please God to spare my life and health, I may some time or other publish.*

A. C.

BRISTOL, May 26, 1800.

\* This intention I cannot possibly fulfil now; for as this Edition is published to render the work as cheap as possible, no additional matter can be introduced.

JUNE 20, 1800.

---

A

# LETTER

TO A

## METHODIST PREACHER, &c.

---

MY DEAR FRIEND,

**Y**OU are engaged in the most important work in the universe. Commissioned by God Almighty, you are sent to explain and enforce that Mystery which had been hidden from former ages ; that glorious scheme of salvation, the redemption of a lost world by the incarnation, sufferings, and death of Jesus Christ. Notwithstanding the work is extremely *awful and difficult*, you may nevertheless take encouragement from the *honour* God has conferred upon you in calling you into it, to go forward with pleasure and delight ; and this is requisite, that you may not be too much depressed by the trials necessarily attendant on an employment which will ever be opposed by the wickedness of men, and the malice of demons. But, while you take encouragement from the above consideration, a proper sense of the *awfulness* of the work, which should ever rest upon your mind, will keep you from being elated by your *honour*, as there is such a possibility of miscarriage, and such a danger of being *unfaithful*. However, these two considerations will serve mutually to counterbalance each other, and cause you to *rejoice* before God with *trembling*.

As you have, no doubt, deeply considered the nature of the work, and counted the cost ; and have deliberately chosen your present employment, at the certain loss of every worldly prospect, and at the certain hazard of your life ; permit one who has learned experience on a variety of points connected with a Preacher's usefulness, and at no ordinary expence either, (having had the pain to be often instructed through the medium of his own blunders) to give you the following Advices.

### I. Concerning the SPIRIT in which you should do your Work.

On this or any other point, I do not wish to repeat any thing which you find in the *Larger Minutes* : the study of which I earnestly and affectionately

affectionately recommend to you ; as you will find in them the *wisdom and experience* of your predecessors in the ministry *condemned* ; which, next to the scriptures, will prove a lamp to your feet and a light to your path.

Remember, God is the fountain of all good : whatever comes from him will lead to him. His blessing is on his own productions, and his curse on every thing besides. *Son of man*, saith the Lord, *receive the word at my mouth, and warn them from me*. Deeply consider, that to be successful in bringing souls to God, you must bring the spirit of the gospel into the work of the ministry.—In order to this ; see that you retain a clear sense of God's mercy to your own soul, and while you feel his love in your heart, it will not only support you in all trials and difficulties, but will induce you cheerfully to spend and be spent for the salvation of those for whom Christ has died. You preach, not merely to explain God's word, but to save souls : whenever you forget this, you go astray.—Now, as no man can see the worth of the salvation which God has provided for him, till he be convinced of his want of it ; therefore, preach the law and its terrors to make way for the gospel of Christ crucified. But take heed, lest while you announce the terrors, of the Lord, in order to awaken sinners and prepare them for Christ, that you do not give way to your own spirit, especially if you meet with opposition. Remember that admirable advice, given by the greatest preacher God ever made, to a young man just setting out in the work : *The servant of God must not strive, but be gentle towards all ; apt to teach ; patient : in meekness instructing those who oppose themselves.* 2 Tim. ii. 24, 25. From an indelible law in the æconomy of the intellectual world, the spirit that acts upon another, begets in it, its own likeness.—You will get a profusion of light on this subject, if you take care to carry the Spirit and unction of Christ with you into all your public ministrations ; and preserve them in all your private communications with the people. I have known ministers, and of no mean note either, who seldom have a soul comforted under their ministry, merely because of their harsh, austere manner of preaching the gospel. Others, far their inferiors in point of ministerial qualifications, get souls for their hire wherever they come, principally (under God) through their affectionate manner of recommending the gospel of the grace of Christ. Of the former it has been justly said, *They make even the promises of God too hot to be held.*

Beware of discouraging the people, therefore, avoid continually finding fault with them. This does very great hurt. There are some, whose sermons impress nothing but terror : and though they point out the heights and depths of holiness ; yet they leave the hearers no courage to follow on to know the Lord. There are others, who become *Censors* general, of the different societies to whom they preach. This (unperceptibly to themselves) spoils their own tempers, begets a spirit of uncharitableness, and greatly injures their usefulness. If you find a society *fallen or falling*, examine as closely as you can to find out all the good that is among them ; and copying Christ's conduct towards the

the seven Asiatic churches, preface all that you have to say on the head of their backsliding, with the good that is in them; and make that *good* which they still possess, the reason why they should shake themselves from the dust, take courage, and earnestly strive for more. If you ground your exhortations to increasing diligence and zeal, on what they have *lost*, instead of, on what they yet *possess*, and may *speedily gain*, you miss your way, and lose your labour. I tried the former way, and did no good: I abandoned it, and adopted the latter, and God blessed it. Mr. Wesley used to give the significant appellation of *Croakers*, to those who were always telling the people, "ye are fallen! ye are fallen!" and he observed, that such injured the work of God wherever they came. I have in general found, that those who are most frequent in the above cry, are such as have suffered loss in their own souls; and taking a *prospect* of what is *without*, from a *retrospect* of what is *within*, they imagine that all they see are in the same apostate condition with themselves.

Man is naturally prone to act in extremes: therefore take good heed that while you avoid the above evil, you fall not into that other of slightly passing by the transgressions of the wicked, or the backslidings of the people of God. Cases may occur, that will require public and cutting reproof: but as I hinted before, in all such cases copy the example of our blessed Lord to the seven Asiatic churches. There, we have an infallible Directory. May God help us to follow it.

On this head I will venture to give you another piece of advice, which, if you regard your own peace and the good of the people, you will seriously attend to.

Avoid the error of those who are continually finding fault with their congregations because more do not attend: This is both imprudent and unjust—*Imprudent*, for as people do not like to be *forced* in what should be a *free-will-offering*, so they are infallibly disgusted with those who attempt it: *unjust*, it being contrary both to reason and equity, to scold those who come, because others do not attend. I have known this conduct scatter a congregation, but I never knew it gather one. Indeed, it savours too much of pride and self-love. It seems to say, "Why do you not come to hear ME? Am I not a most excellent Preacher? What a reproach is it to your understanding that you keep away when I am here!" Bring Christ with you, and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place.

## II. Concerning the Choice of Texts.

Never take a text which you do not fully understand: and make it a point of conscience to give the *literal* meaning of it to the people. This is a matter of great and solemn importance. To give God's words a different meaning to what he intended to convey by them, or, to put a construction upon them which we have not the fullest proof he has intended, is awful indeed! Any person who is but a little acquainted with spiritual things, may give a spiritual interpretation (according to

his own opinion) to any text: but it is not every person who can give the *literal* sense. The spiritual meaning must ever be drawn from the literal: and indeed, when the first is well known, the latter, which is its use and application, will naturally spring from it: but, without all controversy, the literal meaning is that which God would have us first to understand. By not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated, and multiplied in the world.

Remember, you are called, not only to explain the *things* of God; but also the *words* of God. The meaning of the *thing* is found in the *word*: and if the *word* which comprises the original *idea* be not properly understood, the meaning of the *thing* can never be defined; and on this ground the edification of the people is impossible. We often take it for granted, that the words which are in common use, are well known, especially when we understand them ourselves: but this is a very false opinion; and has had consequences; for elementary matters being not well known, it is no wonder if the intellectual improvement of the people do not keep pace with our labours. No man can read a language, the alphabet of which he has never learned. Every mathematician feels it a matter of imperious necessity to define all the terms he uses in his propositions and demonstrations.

Never appear to contradict the Holy Spirit by what is called treating a subject *negatively* and *positively*. I shall wave all strictures on the barbarism of "shewing *negatively* what a thing is not;" and will only beg leave to state, that the following instances of this injudicious and dangerous mode of handling the word of God have fallen within the compass of my own observation.

A Gentleman took for his text, Isa. xxviii. 16. *He that believeth shall not make haste.* On this he preached two sermons. His division was as follows; "I shall first prove that he who believeth *shall make haste*: and secondly, shew in what sense he that believeth *shall not make haste.*" On the first, which was a flat contradiction of the text, he spent more than an hour: and the congregation were obliged to wait a whole month before he could come back to inform them that he who believeth *shall not make haste.* I would not be thought to insinuate, that the first sermon was not sound doctrine and good sense, as to its matter; but I say it was injudicious.—And besides, it was absurd to found his work upon a text, the very letter of which it contradicted in the most palpable manner.

Another, a citizen of no mean city, not a thousand miles from the place where I write, took his text from Psa. xxxiv. 19. *Many are the afflictions of the righteous, but God delivereth him out of them all.* His division was as follows; "In handling this text I will first prove, that there is *none righteous.* Secondly, That the afflictions of the *righteous* are many: and Thirdly, That the Lord delivereth him out of them all." The honest man's meaning and design were undoubtedly good, but who could hear his division without trembling for himself and his text!

Another took Luke xii. 32. *Fear not little flock, for it is your Father's*

*ther's good pleasure to give you the kingdom.* In opposition to the letter of his text, the Preacher laboured to prove, that the flock of Christ is not a *little*, but a *very large* flock: and in order to do this, brought in multitudes of pious heathens, vast numbers who sought and found mercy in their last hour, together with myriads of infants, idiots, &c.

Who does not see, that in each of the above cases, ignorance of, or inattention to the *literal* meaning of the text, was the grand cause of this absurdity and contradiction? Chuse, therefore, such texts as you understand, and after having conscientiously given the *literal* interpretation, improve the whole in the best manner you can to the edification of your hearers.

Seldom take a *very short* text; because a short one may not afford you sufficient matter to entertain and instruct your congregation. There are not many to be found who have the ability to use a *few words* of scripture as Addison and Steele did the Greek and Latin mottoes of their Spectators: and those who have the ability, should not use it in this way, for this plain reason, that in preaching, *God* should be heard *more* than *man*. But where imagination and invention are put to the rack to supply the place of the words of God, the hearers may admire the address of the Preacher, but are not likely to be fed with the bread of life.—In such cases *man* speaks *most*, *God* *least*. Such preaching must leave the people ignorant of the *scriptures*. With many at present preaching is become more of a *human art*, than of a *divine science*: and when this is considered, we need not wonder that the pulpit is so often employed, without becoming a mean of salvation to them that hear.

Never take a text which out of its proper connection can mean nothing.—I travelled once with two Preachers who trifled the whole year in this way. Their texts were continually such as these. *Adam, where art thou?—I have somewhat to say unto thee.—If thou wilt deal justly and truly with my Master tell me.—I have put off my coat, how shall I put it on?—Thy mouth is most sweet, &c.* I need not add that these solemn triflers did the people no good: and it will not surprise you to hear, that they are both, long since, fallen away. Such texts as the foregoing may be preached from without any study; for two reasons: first, Because they are not subjects for study, and should not be studied. And secondly, Because the person who takes such, speaks on them whatever comes uppermost, as one explanation will suit them just as well as another: for, taken out of their proper connection they mean—nothing. Beware of this, and never do violence to the word of God, by taking a text out of the connection in which his Spirit has placed it. Let God speak for himself, and his words will bear convincing testimony to their own excellence.

I had intended to say something concerning the *abuse of scripture* by what is called *allegorical preaching*:—but finding that Mr. Bradburn has in contemplation the publication of a piece expressly on this subject, I desist; well knowing that his piece will convey the amplest

information : and be illustrated with such a variety of striking examples as I am unable to produce.—And I sincerely wish that Mr. Bradburn may give this tract with as much speed as possible, to his brethren and to the public.

### III. Concerning your Behaviour in the Pulpit.

Go from your knees to the chapel. Get a renewal of your commission every time you go to preach, in a renewed sense of the favour of God. Carry your authority to declare the gospel of Christ not in your hand, but in your heart. When in the pulpit, be always solemn : say nothing to make your congregation laugh. Remember you are speaking for eternity ; and trifling is inconsistent with such awful subjects as the great God, the agony and death of Christ, the torments of hell, and the happiness of heaven.

Never assume an air of importance, while in the pulpit : you stand in an awful place, and God hates the proud man.

Avoid all quaint and fantastic attitudes. I once knew a pious and sensible young man who, through a bad habit which he had unfortunately acquired, *made antics*, as the people termed them, in the pulpit, so as to prejudice and grieve many. A very serious and sensible person who constantly heard him, really thought he was afflicted with that species of *paralysis* termed *St. Vitus's Dance* : and hearing some blaming him, seriously entered on his defence, on the ground of its being *the visitation* of God. As there are a thousand reasons why a young man should not wish the people to form such an opinion of him, so there is all the reason in the world why he should avoid *queer noddings*, *ridiculous stoopings* and *erectiions* of his body, skipping from side to side of the desk, knitting his brows ; with every other theatrical or foppish air, which tends to disgrace the pulpit, and render himself contemptible.

Never shake or flourish your handkerchief ; this is abominable. Do not gaze about on your congregation, before you begin your work : if you take a view of them at all, let it be as transient as possible.

Endeavour to gain the attention of your congregation. Remind them of the presence of God. Get their spirits deeply impressed with this truth, *Thou, God, seest me !* and assure them, " He is in the midst, not to judge, but to bless them ; that they should wait as for eternity, for now is the day of salvation." I have ever found that a few words of this kind spoken before the sermon, have done very great good.

The pulpit appears to me analogous to the *box* in which the witnesses are sworn in a court of justice, " To say the truth, the whole truth, and nothing but the truth."—You are a *witness* for God, and are bound by more, if possible, than an oath, to speak the truth in righteousness, and to declare faithfully and solemnly, according to the best of your knowledge, the whole counsel of God.

Give out the *page*, and measure of the hymn, and the hymn itself distinctly, and with a full voice, and do not hold the book before your face while giving out the hymn, for this hinders the progress of the sound.

While

While praying, keep your eyes closed : at such a time you have nothing to do with outward objects : the most important matters are at issue between God and you ; and he is to be contemplated with the eye of the mind. I cannot conceive how it is possible to have the spirit of devotion in prayer, while the person is engaged in gazing about on his congregation. Such an one may *say* his prayers, but he certainly cannot *pray* them. If you wish the people to join with you in this part of the worship, speak so as to be heard, even at the beginning : *whispering* petitions to God, may be *genteel* for ought I know, but I am certain it is not to the use of edification. In your prayers avoid long prefaces and circumlocutions :—You find none of these in the Bible. Some have got a method of complimenting the Most High on the dignity of his nature, and the glory of his heavens : this you should studiously avoid. He that cometh to God, must know that *HE IS* : and a proper consideration of his Being, Power, Holiness, and Mercy, cannot fail deeply to impress your mind, and lead you at once even to his seat. You should never come into the congregation but in the spirit of prayer. Let your mind be wound up into that spirit in your closet ; and then in your prayers in the congregation, you will appear what you should be, *a man familiar with God*. Examine the scriptures, and you will find that all the holy men of God prayed in this way : they came directly to the Throne and preferred their suit : ever considering themselves in the presence of God, the very commencement of their supplications seems no other than an *external* continuance of prayers in which their *hearts* had been long previously engaged.

Say the Lord's prayer in the same tone and elevation of voice in which you said your own. I have observed many, when they came to this solemn form, suddenly dropping their voice, and repeating it as if it made no part of their devotion. Is this treating the institution of Christ with becoming reverence ?

Read your text distinctly, and begin to speak about the middle of your voice, not only that you may be readily heard, but that you may rise and fall as occasion may require, which you cannot do if you begin either too high or too low. Every sentence you speak should tend to edification, and it cannot edify, unless it can be heard : therefore never begin too *low* ; this is a greater evil than even *screaming* itself.

Be sure to have the matter of your text well arranged in your own mind before you come into the pulpit, that you may not be confused while speaking : but beware of too much *dividing*, and *subdividing* : by these means the word of God has been made to speak something, any thing, or nothing, according to the creed or prejudices of the Preacher. How little of this *division* work do you meet with in the discourses of the Prophets, the sermons of Christ, or the preachings of the Apostles ! Besides, this mode of preaching is hackneyed to death ; and can never succeed but in judicious hands. Unless the matter of the text be abundant, it rather fetters than enlarges the mind : and that which is omniously called the *skeleton*, i. e. a system of *dry bones*, is  
in

in general but ill clothed with muscles, worse strung with nerves, and often without the breath either of a spiritual or intellectual life. On this subject, a man of deep sense and piety once observed; "The major part of what we hear at present in sermons, is, *Three heads and a conclusion.*"

In whatever way you handle your text, take care when you have exhausted the matter of it, not to go over it again. Apply every thing of importance as you go along, and when you have *done*, learn to make an *end*. It is not essential to a sermon, that it be half an hour, or an hour long. Some preach more in ten minutes than others do in sixty. At any rate, the length of time spent in preaching, can never compensate for the want of matter; and the evil is doubled when a man brings forth *little*, and is *long* about it. There are some who sing long hymns, and pray long prayers, merely to *fill up the time*; this is a shocking profanation of these sacred ordinances, and has the most direct tendency to bring them into contempt. If they are of no more importance to the Preacher or his work, than merely to *fill up the time*, the people act wisely, who stay at home and mind their business till the time in which the sermon commences. Have you never heard the following observation? "You need not be in such haste to go to the chapel: you will be time enough to hear the sermon, for Mr. X. Y. always sings a *long* hymn, and makes a *long* prayer."

As to the *matter* of your preaching, I will only say; preach Jesus: preach his atonement: preach his dying love: and through him proclaim a *free, full, and present* salvation; and God will bless your labours wherever you go.

Never preach long sermons—these are intolerable, unless there be a great variety of interesting matter in them, accompanied with great animation. I have often preached only *ten* or *fifteen* minutes at a time: Why? because I had no more to say on that subject, and I did not think that what I had already uttered was of consequence enough to entitle it to a *second* hearing.

You may easily find many treatises written on the Gift of Preaching, the Eloquence of the Pulpit, the Composition of a Sermon, &c. &c. both in our own language, and in foreign tongues; and he who has a good judgment may profit by them: but I must confess, all I have ever read on the subject has never conveyed so much information to my mind on the original, and in my opinion only proper mode of preaching, as Neh. c. viii. v. 8. "*So they read in the book, in the law of God, distinctly; and gave the sense, and caused them to understand the reading.*" A few moments spent in considering this subject, will not be lost.

The Israelites having been lately brought out of the Babylonish captivity, in which they had continued 70 years, according to the prediction of Jeremiah, c. xxv. 11. were not only extremely corrupt, but it appears they had in general, lost the knowledge of the ancient Hebrew to such a degree, that when the book of the law was read, they did not understand it: but certain Levites stood by and gave the sense:

i. e. translated it into the Chaldee dialect.—This was not only the origin of the Chaldee *Targums*, or translation of the law and prophets into that tongue; but was also, in all probability, the origin of *preaching from a text*: for it appears, that the people were not only ignorant of their ancient language, but also of the *rites* and *ceremonies* of their religion, having been so long in Babylon, where they were not permitted to observe them. This being the case, not only the *language* must be *interpreted*, but the *meaning* of the *rites* and *ceremonies* must also be *explained*; for we find from Neh. c. viii. 13, &c. that they had even forgotten the *feast of Tabernacles*, and every thing relative to that ceremony.

As we now where find that what is called *preaching on*, or *expounding* a text, was ever in use before that period; we may thank the Babylonish captivity for producing, in the hand of divine Providence, a custom the most excellent and beneficial ever introduced among men.

What the nature of preaching was at this early period of its institution, we learn from the above cited text.

*First, They read in the book of the law of God.* The words of God, are the proper matter of preaching, for they contain the wisdom of the Most High, and reveal to man the things which make for his peace.

*Secondly, They read distinctly:* מפרש *m'phorash*, from פרש *parash*, to expand; they analysed, dilated, and expounded it at large.

*Thirdly, They gave the sense:* ושום שקל *v' som sekel*, put weight to it: i. e. shewed its importance and utility; thus applying verbal criticism, and general exposition to the most important purpose.

*Fourthly, They caused them to understand the reading:* ויבינו במקרא *vaiyabinu bammikra*, and they understood, had a mental taste and perception of the things which were in the reading: i. e. in the letter and spirit of the text.

This mode of expounding is still more necessary to us. *First*, Because the Sacred Writings, as they came from God, are shut up in languages no longer vernacular. *Secondly*, Ninety-nine out of a hundred know nothing of these languages. *Thirdly*, Provincial customs and fashions are mentioned in these writings, which must be understood, or the force and meaning of many texts cannot be comprehended. *Fourthly*, Sacred things are illustrated by arts and sciences, of which the mass of the people are as ignorant as they are of the original tongues. *Fifthly*, There is a depth in the word of God, which cannot be fathomed except, either by divine inspiration, which no idler has reason to expect; or by deep study and research, for which the majority of the people have no time. *Sixthly*, The people trust in general to the piety, learning, and abilities of their ministers; and maintain them as persons capable of instructing them in all the deep things of God: and, believing them to be holy men, they are confident, they will not take their food and raiment for doing a work for which they have not the ordinary qualifications.

You may well exclaim, "Who is sufficient for these things!" and I may

may with equal propriety answer, He who is taught by the Spirit of God, and neglects not to cultivate his mind in the knowledge of his divine testimonies.

While you are engaged in the pulpit in recommending the salvation of God, endeavour to *feel* the truth you preach, and diffuse a divine animation through every part. *As* the preacher appears to preach, the people hear and believe. You may set it down as an incontrovertible truth, that none of your hearers will be more affected with your discourse than yourself. A dull, dead preacher, makes a dull, dead congregation.

Shun all controversies about politics: and especially that disgrace of the pulpit, political preaching. I have known this do much evil; but though I have often heard it, I never knew an instance of its doing good. It is not the *bread* which God has provided for his children: and from the pulpit, it is neither profitable for doctrine, for reproof, nor for instruction in righteousness. If others will bring this *chaff* into the house of God, copy them not: you are called to *feed* the flock of Christ; and this you cannot do but by the *sincere milk* of the word, and the *bread of life*. For what is the *chaff* to the *wheat*? saith the Lord.

A sentence or two of affectionate prayer in different parts of the discourse has a wonderful tendency to enliven it, and to make the people hear with concern and interest. On this subject, a great, foreign orator gives the ministers of the gospel the following advice. "When you have proved the truth of the principles you have laid down, you have done but little of the great ministerial work. It is from this point, the proof of your doctrine, that you are to set out to triumph over the passions of your auditory; to strip the sinner of every subterfuge and excuse, that *conviction* may lead him to *repentance*. To produce this effect, leave your proofs and divisions behind you: address yourself to the conscience in powerful interrogatives: repeat nothing that you have before said; you have now to produce a new effect, and must use a new language. Employ the utmost energy of your soul to shew them that happiness is to be found no where but in God.—What should I say more? Forget method, forget art itself.—Lift up your soul in affectionate prayer to God;—become the intercessor of your auditory, that the multitude which withstood your menaces, may be constrained to yield to the effusions of your love." So preach and pray, that your congregation may be made better, or purpose to become better in consequence of your labour.

Seldom quote *poetry* in your sermons: If you avail yourself of the sentiment of the poet, give it in plain prose. To say the least of it, it certainly is not agreeable to the rules of congruity to interlard *prose* discourses with scraps of *verse*. It is nothing but custom that renders this impropriety at all supportable. Reverse the business, and see how oddly a poem will appear which has here and there scraps of prose in it. I suppose the Europeans borrowed this method from the Asiatics: but it is more tolerable in their languages than in ours. All the eastern tongues are highly figurative, and such a language put into numbers will easily form poetry. The transition, therefore, from their poetic  
prose

prose to verse, is by no means so great and uncouth as in ours. It must be granted that many public speakers use it sometimes; but, the very best speakers use it very seldom. I wish it to be generally avoided; not only because I believe it does no good, but also, because there are few who know how to quote it; and the poet is often murdered by his injudicious rehearser. How can a man, who has scarcely a dignified sentiment in his prose, quote, with any propriety, a sublime thought in verse?

While I have you in the pulpit, I will give you a concluding advice relative to this part of the business. Never *ape* any person, however eminent he may be for piety, or ministerial abilities. Every man has a sort of his own, and if he keep within it, he is impregnable. The providence of God has caused many of the natural manners of men to differ as much as their persons: and it is nearly as impossible for a man to imitate the peculiar manners of another, as it is to assume his features. It is on this account that no one has ever succeeded who has endeavoured to copy another: and as the aiming to do it is easily discoverable, the man who does it is despicable in the eyes of the people. And that man is justly despised by others, who has so far despised himself and his Maker, as to endeavour to throw off his natural *self*, in order to act in another man's character. In former ages, such a person was termed *HYPOCRITE*; i. e. one who endeavours to personate another. I need not tell you how much, and how deservedly, this character is execrated in sacred things. By such conduct all is risked, and all is lost: that which you had of your own is ruined in attempting to get that which belongs to your neighbour; and his excellencies not suiting *you*, you fail in the attempt to personate *him*, and are thereby rendered ridiculous.—The fable of the *dog and shadow*, will fully illustrate the residue of my meaning on this part of the subject.

#### IV. Concerning your Behaviour in your Circuit.

Never disappoint a place: this would be contrary to your covenant with God, your agreement with your brethren, and your engagements to the people. Keep your own watch always to true time, and begin precisely at the time appointed. Never be a minute later than true time, except in the country, where there is no public clock: then *five* minutes may be allowed for the difference between clocks and watches. Do not many preachers, of all denominations, sin against God and their own souls, by not attending to this?

Suppose preaching be published for *seven* o'clock, and you go not in for five, ten, or fifteen minutes after; what can your congregation think of you? You publish preaching for such a time, and you do not come in till considerably *after*; and this is your *usual* custom.—Then, (harsh as the saying may appear) you are certainly a habitual and public liar; and though such conduct may pass without much reprehension from the good-natured people; can you imagine that there is no enormity in it in the sight of the *God of Truth*? Surely

you

you cannot. I never knew a preacher who acted in this way but lost the confidence of the people to such a degree, as essentially to injure his public usefulness. Add to this, that the congregations are ever ruined by such conduct.

Be punctual in getting in proper time to the place where you are to dine and lodge. Do not make a whole family wait upon you. This is both injustice and insolence. While I readily grant, with our blessed Lord, that *the labourer is worthy of his meat*; yet he should certainly come to receive it in due time: and he who *habitually* neglects this, nonplusing and confusing the families wherever he comes, is not worthy of a morsel of bread.

I have known some, of more than common ministerial abilities, lose their importance, and ruin themselves in the opinion of the people, by their want of punctuality in this respect.

Never leave any place you visit, without praying with the family: and seize the most convenient time for family-prayer in the houses where you lodge. Just before they sit down to meat, is, in my opinion, the best time: *then* the several members of the family are generally present. But I have often observed, that one, and another, after having *hurried* down their victuals, have either gone, or been called away to business; so that before the whole family had finished their meal, one third of the members of it was not to be found. There are, it is true, some families so well regulated, that this *secession* is never permitted; yet, even among these, I have always found it the best way to have prayer before meals, and especially at the breakfast hour. Should you be invited to any place where you are not permitted to pray with the family, never go thither again: and give them your reason. An ambassador of God should be transacting the business of his Master whithersoever he goes, and where he is not permitted to do it, there, God has not sent him. Be steady, keep a good conscience, and a good conscience will keep you.

If you wish to keep a good conscience, you must walk as in the presence of God. Extremes beget extremes. Take heed then, that while you avoid *levity* on the one hand, you fall not into *four godliness* on the other. There are some who have the unhappy art of making a *jest* out of every thing; and even apply scripture in this way. Such conduct is execrable. There are others, who, being of an *unhappy* cast of mind, through a kind of natural or factitious melancholy, strip a man of salvation for a smile, and condemn him to the pit for being cheerful. Avoid both these extremes, and remember that *levity* will ape *religious cheerfulness*; and *fourness of temper* will endeavour to pass itself off for *christian gravity*. But do not judge from such appearances. There are some who are naturally of a *quiet, grave* turn of mind; which, in general, gives them credit for much more godliness than they possess. There are others who are naturally of a *merry, volatile* spirit; these often get credit for *less* religion than they enjoy. Mr. Whitfield once judiciously observed on this subject, That an ounce of grace went farther in some than a pound in others. For  
light

light on this and many other matters of importance, remember, that every human spirit has its own *peculiar, natural* CHARACTERISTIC, which was given it by its Creator, and which he never changes, nor designs should be changed. The business of divine grace in converting the soul, is not to destroy its natural characteristics; but to purify, refine, and adapt their vast *varieties* to the *innumerable* purposes of his wisdom and goodness in their creation.

Tell your secret trials and temptations to very few.—Your weakness, &c. should be known only to God and yourself. No one should be trusted, except that friend whom you know well, and to whom you can at all times trust even your life. I have known some who were telling their trials, weaknesses, &c. every where; the consequence was, they were despised, or pitied without being esteemed.

Wherever you go, discountenance that disgraceful custom (properly enough termed) Bibliomancy; i. e. divination by the Bible. I need scarcely observe, that this consists in what is called dipping into the Bible, taking passages of scripture at hazard, and drawing indications thence concerning the present and future state of the soul. This is a scandal to christianity. So also are those SOLEMN trifles, impiously and omniously called *Scripture Cards*. Thank God! these have never been very common among us; and are certainly not of Methodist growth. In an evil hour they were first introduced; and have since been criminally tolerated. I have found them the constant companions of religious *gossips*; and have seen them *drawn* for the purpose of shewing the success of journies, enterprizes, &c. Very great mischief they have done to my own knowledge; and sensible persons have through them been led to despise the whole of that system from which they never sprung, on which they have never been engrafted, and in which they have never been more than barely tolerated. Giving the Inventors of them all the credit we can for the goodness of their intention, we cannot help saying of their productions, (and this is giving them the very best character they deserve) that they are the drivellings of religious *nonage*, or of piety in *superannuation*. I do not find, that Mr. Wesley ever made, used, or approved of these things: but as they were tolerated in his time, they have been attributed to himself: hence the following calumny in a very late publication, the *Encyclopædia Perthenfis*. “We have heard it affirmed (say the editors), that those well-meaning people called Methodists, have long practiced Bibliomancy, with regard to the future state of their souls; but that some of their members having been driven to despair by texts occurring to them, that threatened the most awful judgments, their late pastor, Mr. Wesley, to prevent such fatal consequences from recurring, improved upon this system of *sacred lottery*, by printing several packs of cards with a variety of texts, containing nothing but the most comfortable promises: and thus his disciples drew with courage and comfort, in a lottery where there were various prizes, great and small, but no *blanks*.” I am sorry that there should have ever been the least shadow of ground for the above calumny: but let these

gentlemen know, and let all men by these presents know, that the great body of Methodists never used them; that the preachers in general highly disapprove of them; and that what is said about Mr. Wesley's fabricating them, &c. is, to use a lilliputian expression, *the thing that is not*. I am glad to find that they are daily *dying* among the few that did use them: I hope soon to hear that they are all finally *buried*, and earnestly pray that they may never have a *RESURRECTION*, except to shame and everlasting contempt.\*

Never go in debt for food, cloaths, or any thing else: it is no sin to die in a ditch through hunger or cold: but it is a crime to go in debt when there is not the fullest prospect of being able to pay. It is the most certain and honourable way, never to sit down to the food, nor put on the cloaths, till the bills for both are discharged. By these means you will keep clear of the world, and make most of the little you have. Every word of the old adage is right; "Live not on *trust*, for that is the way to pay double."

Never go out on parties of pleasure, however innocent they may be: what, in this case, would be considered as no evil in another, might be reputed a crime in you.

Never chuse a circuit for yourself. If you do, and succeed in getting the object of your choice; make up your mind to bear all the crosses *alone*, which you may meet with in it: for how can you look to God for strength to support you under trials, which you may reasonably conclude are of your own procuring? You are God's messenger; pray him therefore to send you where you may *do* and *get* most good. In such a place the crosses you meet with are God's crosses, and he is bound not only to support you under them, but to sanctify them to the good of your soul.

Get a genuine friend whenever you can, and prize him much when you have got him. Beware of forming *hasty* friendships: they are seldom solid. Confide little in the person who *suddenly* professes uncommon affection for you. He may be *sincere*, but, depend upon it, he will not be *steady*. Remember the proverb, *Hot love is soon cold*. Those who form hasty friendships are in general fickle. This is bad, but it is not the worst in this business; for these very persons through the changeableness of their hearts soon withdrawing their affections from you, will accuse you of ingratitude and unkindness, while the whole is owing to the uncertainty of their own character and the fickleness of their hearts. Shun such, as you would an enemy: for they are not less injurious. On this subject I will give you two Asiatic proverbs: 1. Never trust to appearances; behold the *drum* with all its noise is *empty* within. 2. If you have a friend who takes offence at trifles, break entirely with him, for he is not to be trusted.

V.

\* Should it be objected that, "Mr. C. Wesley published a set of Scripture Cards," I answer as Mr. Wesley often did on similar occasions; "Charles Wesley, is not John Wesley." And the Methodists never acknowledged any man as their Head under Christ, but the *law*.

V. *Concerning your Behaviour in the House where you lodge.*

On your arrival, get as speedily as possible to private prayer, and earnestly beg God to bless your coming;—to bless you to the family, and to the congregation, so that you may leave that place with an increase of spiritual life, and with the comfortable satisfaction of having been a messenger of peace to that house, and to the people of that place.

Shew yourself satisfied with every thing you receive. Be not nice in your food. Do not keep a lordly distance from the family:—Be so familiar with them as to gain their confidence; that you may the better succeed in talking with them concerning their souls. At the same time keep a due distance, that while you are esteemed as a *brother* in Christ, you may be acknowledged as his *minister*. There is much truth in that proverb, “Too much familiarity breeds contempt.”

Speak closely and lovingly to every person in the family: but let it be as much apart as possible; for members of the same household seldom speak freely before each other concerning the state of their souls.

He who despises *little things*, shall fall by *little and little*. Do not therefore disregard the following *small* advices.

Give the family where you lodge as little trouble as possible: never desire any of them, not even the servants, to do any thing for you that you can conveniently do for yourself. It is an odious thing to see a person whose character should be *the servant of all*, pressing every body into his service; giving unnecessary trouble wherever he comes, turning a house upside down, and being dissatisfied with every thing that is done for him. I have always seen, that those who require most attendance are the most difficult to be pleased; for they are generally of a proud or discontented spirit; and such a spirit is never satisfied. A man of a truly christian and noble mind, finds it his highest interest to have few wants; and esteems it a luxury to minister to his own necessities.

Never pull off your boots in a parlour or sitting-room. Leave your hat, whip, great-coat, &c. in the hall, lobby, or some such place. Do not leave your foul linen, dirty cloaths, shoes, &c. about in the room where you lodge. After having left your bed uncovered for some time, to cool and air, lay on the cloaths neatly when you quit your room; and always throw up your windows when you go out. Empty the basin in which you have washed your hands, &c. and leave it always *clean*. Don't splash the walls, nor the floor. Wipe every drop of water off the wash-stand, and spread your towel always to dry; and when dry, fold it loosely up, and place it on the head of the water-bottle. Never comb out your hair in a sitting-room, or before company:—this is an unpardonable vulgarity: nor brush your cloaths in a bed-room;—this spoils the furniture. See that you spill no ink on the floors, tables, &c. Leave every thing in the place where you found it; and habituate yourself to put every chair you sit on in its proper place when you rise. Our deceased Father used often to say, “He who lives not by rule, lives not at all.” I would  
just

just observe, that a rule for every part of a man's conduct is not easily obtained: and when got, is not easily applied. Precepts on these points may do much good to those who strive to learn even more than they are taught: but example teaches more forcibly and more effectually. Fourteen years ago I was appointed to travel in the Plymouth circuit with Mr. J. Malon. I never met with a more upright, orderly, regular, decent man. From his conduct I learned more on the above subjects, than from all the precepts I ever received, or from all the books I ever read. When you meet with such a person, thank God for the privilege, and endeavour to profit by it.

Observe rule and order in every thing; and it will not only be much to your own comfort, but will acquire you credit wherever you come. Remember, that cannot be considered as a small thing to you, which either prejudices a family against you, or is instrumental in acquiring you their good graces.

Shun tea-drinking visits: these, in general, murder time, and can answer no good purpose either to your body or soul. If you go out in this way at any time, let it be only where you have every reason to believe your visit is likely to be useful to the souls of the people. But this can never be where there is a party.

Seventeen years ago I met with Mr. Wesley's *Letter on Tea*. I read it, and resolved from that hour to drink no more of the juice of that herb till I could answer his arguments and objections.—I never saw that tract since, and from that day until now, I have not drank a cup of tea or coffee. For these things I mostly found a substitute in the morning; and when I could not, I cheerfully went without breakfast: and in their place I never took any thing in the evening. By this line of conduct, I have not only joined hands with God to preserve a feeble constitution; but I can demonstrate, that I have actually saved two whole years of time, which otherwise must have been irrecoverably lost; and—perhaps my soul with it: for I have often had occasion to observe, that tea-drinking visits open the flood-gates of various temptations.

How can those exclaim against needless self-indulgence and waste of time, who go out on tea-drinking visits in the evenings! It is a mystery to me which I never wish to be able to unravel, how men can act in this way and preach afterwards! I have often wondered that this matter is never spoken of to the young preachers when they are admitted. But who can, with propriety, warn them against this evil? Only those who are guiltless;—and where are they?—Alas! alas! do we not make a great outcry against evils, however discreditable to us as Christians and ministers, which are in themselves, and in their necessary consequences, of little moment, in comparison of this epidemic and dangerous disorder? But if our own conduct in this respect reproach us, should we, while honest men, withhold the word of caution and advice from our brother?

Go out as little as possible to eat and drink. Why is the positive command of Christ, on this head, so generally disregarded? Go not  
about

*about from house to house.* The acting contrary to this precept has often brought great disgrace on the gospel of God. Stay in your own lodgings as much as possible, that you may have time for prayer and study. I have heard pious people (who received the preachers of the gospel into their houses) remark, "that they always found that preacher to be most useful, who kept most in his closet." Seldom frequent the tables of the rich or great: If you do, it will unavoidably prove a snare to you: the unction of God will perish from your mind; and your preaching be only a dry, barren repetition of *old things*.—The bread of God in your hands will be like the dry, mouldy, gibeonitish crusts, mentioned Joshua ix. 5. Visit the people, and speak to them about their souls, as often and as much you can; but be not at the mercy of every invitation to go out for a morsel of bread. If you take not this advice, you will do no good, get no good, and utterly evaporate your influence and consequence. The people should see to it, that such a provision be made for their preachers at home, as to lay them under no necessity of going out for a morsel of food: but this is not always the case. When you do go out, let your visits be short. The only time that a man of *study* and *business* can spare is the *evening*, after all his work is done:—But take care, if you sup out, never do it to the prejudice either of early rising, or morning preaching.

#### VI. Concerning the Cultivation of your Mind.

Pray much, read much, write much. Have always some essay, dissertation, &c. upon the anvil; and be sure you finish whatever you undertake. Beginning a number of things, and finishing none of them, begets in the mind a habit of indecision and carelessness.

Read the book of God. Read it regularly through, at least once in the year; and take down in order, every text you think you have light sufficient to preach from. By these means you will ever be acquiring *new* subjects, and be preserved from the curse of harping on the same string in all the circuits you preach in.

Always carry a New Testament about you; and let God's word be your constant companion.—Read the scriptures as the word of God: read them with deep attention, and read them with reverence. Read a chapter or two every day upon your knees; and earnestly beg the Father of lights to give you the spirit of wisdom in the revelation of himself, that you may *know*, *feel*, and *preach* the *whole truth* as it is in Jesus.

In this work, every morning should be employed; and then take care to mark down the texts which you may have occasion to preach on in the course of the day. Never leave this subject to any other part of the day: you may be called upon unexpectedly to preach, when there is not time for you to go and search for a text: In such a case, if you are not prepared, *confusion* is the least evil you can expect to meet with. Therefore, see that the morning always provide for all the possible calls of the day on this head. It is a sore evil to see the preacher,

preacher, who should himself accompany the people in every act of worship, employing the time they are singing the high praises of God, in fumbling through his Bible to get some text to preach from.

But while you read the Bible as the revelation of God, and the fountain of divine knowledge, don't let your reading end there. I said before, read much; but take care that all your reading be directed to the increase of your knowledge and experience in the things of God. With an eye constantly directed to this end, acquaint yourself as much as possible with every branch of science. No man can fully explain the Bible, who has not a general acquaintance with the most important sciences and arts. The Bible, considered even as a human composition, is a book of the greatest learning under heaven; and there is scarcely an art or science which is not alluded to in it, and images frequently borrowed from them to illustrate those sacred truths which the Spirit of God declares. It would be the easiest thing among ten thousand, to prove that there are multitudes of texts in that blessed book, which no man can explain, who has not a tolerable knowledge of History, Chronology, Geography, Astronomy, Anatomy, and Chemistry. If this be the case, (and it would be easy to demonstrate it) what pretensions can an ignorant person have, however pious, to explain this book? Illiterate piety may be useful in exhorting sinners to return to God, and pointing out, in a general way, the path that leads to God by Christ; but it certainly cannot, without immediate inspiration, explain and apply the deep things of God. I am not speaking now of that learning which is the result of a proper acquaintance with Hebrew and Greek, the original languages in which the sacred writings were given by God to man: No. I am referring to that literature which any man of good common sense, may, by proper application, acquire from writings which abound in his mother tongue. Yet I would not be thought to discourage those other pursuits: I think it is of great consequence to a preacher of the gospel to be able to read the old and new covenants of his God, in those languages in which they were originally given. But should I insinuate that this is at all *necessary*, I should offend some of the generation of his children, who, not through envy, but ignorance of their utility, speak against the acquirement of these languages. It is well if such do not spend more time in unnecessary visits, and unimportant letter-writing, than would be requisite to learn all the Hebrew and Chaldee of the Old Testament. I have often advised *young men* to devote a part of their time in this way: but though I have known many who have *begun*, yet I have not been so happy as to find one who had strength and determination of mind sufficient to bring his studies to any profitable conclusion. However, this I have known, that while they employed themselves in this way, they were saved from tea-drinking visits, and the various snares which those who frequent them generally fall into. This was, so far, clear gain.

Don't be afraid of *philosophy*; i. e. *the love of wisdom*. Some have taken upon themselves to speak against this, who neither understand its name

name nor its nature; and who, being of a lazy, indolent habit, wish hereby to excuse and sanction their idleness and slothfulness. Pursuits of the utmost importance to the ministerial character and success, are termed by these, *dry studies*: because they know not how to study: they cannot study to any good purpose; they refer not all to *one end*—viz. God's glory in the increase of their own salvation, and their usefulness among men. What is the consequence? Why, they idle away that time which is an invaluable gift of God; and either sleep away their moments, or become what one justly terms, "the most detestable of all negatively sinful characters, *smokers of tobacco*." There are some who smoke and study too: the latter they should do, and leave the former undone. But these are angels in comparison of him who reads little, studies none, and is continually at the pipe.

The *indolent* preacher is soon known by his preaching: he has little or no *variety*. He cannot bring out of his treasury things both *new* and *old*: alas for him! *treasury* he has none; *his* coffers are all empty.

Whatever his other increase may be, he increases not in biblical knowledge: the knowledge which is necessary to explain, defend, and apply the word of God. A man of this stamp preaches now, just as he preached twenty or thirty years ago, on the same text.—It is exactly the same discourse, without the accession of a single *new-idea*! What! has not the man got his eyes a little farther opened to behold wonders in God's law? In him, is there no increase in the grace and gift of preaching? Is not light sown for the righteous; and if that seed had been well watered, would it not have brought forth fruit? Certainly it would. Is this no crime before God? Is it no sin against his people? Has not the great Shepherd promised his flock that he will give them *pastors after his own heart, who will feed them with knowledge*? How can such persons answer to God, for the non-improvement of the powers he has graciously given them?

But, "you fear lest, while seeking after knowledge, you should lose your simplicity, and your relish for divine things; and it is better to have religion without knowledge, than knowledge without religion." There is, I grant, a kind of knowledge which puffs up; but this is that knowledge which is shallow in itself, is sought out of God, and refers not its attainments to him: but that knowledge which has for its objects God and his works, can never rob you of your religion, nor deprive you of your simplicity; but, on the contrary, will be a powerful mean of increasing both. True knowledge ever keeps its possessor *humble*; because it alone shews him how much is to be known, and how little he has learned. However, I need not scruple to say, that, as mere knowledge is of no use to the soul, while *possessed*, without religion; so religion is discredited while *professed*, without knowledge. But, "you despair of making any progress, because there is so much to be learned." The well of *science*, as well as that of *religion*, is exceedingly deep, I grant; but where the water is so abundant, some may be carried away; and remember, for your encouragement, the Asiatic proverb: "Partial knowledge, is better than total ignorance: he,

he, therefore, who cannot understand every thing, should learn what he can."

In our case, candour will make allowances for partial ignorance, because of our supposed disadvantageous circumstances: for such allowances we should be duly grateful: but I am fully of opinion, our circumstances are not of that disadvantageous nature, which at first view might appear. We have abundant opportunities of gaining knowledge of the most excellent and useful kind: the knowledge of God's work, and the knowledge of human nature. We travel about every where; see persons in almost every situation of life; and may acquaint ourselves, if not inexcusably indolent or deplorably stupid, with most of the existing and possible varieties of *men and things*. This is knowledge gained by *experience*: the *truth* of whose principles you will have the opportunity of seeing continually evinced, by their being brought into constant action.

*Ignorance* is one of the products of the Fall; and, like all other faults of human nature, the mind is strongly wedded to it: so that though light is come into the world, men love darkness rather than light.—Some really seem to love ignorance even for its own sake; and think knowledge to be a very dangerous thing. Indeed, some have gone so far as to insinuate, that those who endeavour to cultivate their minds, necessarily lose their zeal for God's glory, and the salvation of their souls. Thus the truly infamous maxim of that disgrace to God and nature, the church of Rome, *Ignorance is the mother of devotion*, is attempted to be set up!—By whom? I am afraid by a Methodist Preacher!—Where? In a letter in the Methodist Magazine?—Directed to whom?—To one of the most venerable fathers of our church; who, to his own great honour and the edification of thousands, has taken more successful pains to cultivate his mind, than the whole tribe of those who are continually (in self-defence) ringing the *goth* and *vandal* changes, on the popish *eulogium* of ignorance! If such persons be in the prime of life, and do not speedily acquire an affection for close reading and study, I would not venture much for the title of an estate, the emoluments of which should be continued to me only during the *stability* of their religion. To the utter confusion of all such persons, it might be easily proved, that there is a very intimate connection between vital godliness and a studious cultivation of a man's mind: but, as far as heaven is from earth, so far are lounging and slothfulness distant from true religion.

You must never forget, that our congregations are at present far more *intelligent* than they formerly were. If this were not the case, it would be a proof that God had never sent us: but as it is so, it is much to the credit of our ministry; for it proves that God has blessed it:—It proves that sound knowledge, civilization, and genuine piety have marched with us hand in hand all over the nation. But that which passed formerly in the day-break of our revival, will not pass now:—The people are more enlightened; they have grown up in religious knowledge under our ministry; and they now require stronger nourishment.

nourishment. By earnest application to God by prayer, and diligent cultivation of our minds, we should keep the *distance* before them we had in the beginning : we have formerly fed *babes* in knowledge, we must now minister to *young men* and *fathers*. Therefore, we should be in the most extensive manner stewards of the mysteries of Christ, and patriarchs in knowledge.

To conclude on this point. I earnestly advise you to begin, continue, and end all your works and studies in the name and to the glory of God. Never neglect to visit the sick ; and be sure you go wherever you are asked. Every study and every gratification should be sacrificed to the performance of your ministerial duty : but you will have time enough for all, if you husband it properly. Divide your time for your work, and arrange your work to your time ; and let not one part of your business break in upon another.

### VII. Concerning Marriage.

I feel little encouragement to hazard any advice upon this subject : in general, people do not in this matter consult their judgment, nor receive the counsel of their friends : but act according to the impulse of their own passions. It is almost the only case in the concerns of human life where reason and prudence are obliged to be inactive ; and where they are, notwithstanding, most interested. However, a *christian* should act otherwise : and a christian minister who is not delivered out of the hands of his own passions, is a disgrace to the sacred character he bears. I was always an advocate for marriage ; and as I have tried the state for nearly twelve years, and have been blessed with a good wife, and with ten children, it is no wonder that I should continue to recommend it. I say, by all means get married ; for I am satisfied that no man can be truly comfortable who lives a single life. But remember, your everlasting all may depend upon the choice you make. Seek for genuine piety—nothing can compensate for the lack of this : look for sound sense and an agreeable manner—that while your wife is a *help* to you, she may not by her awkward behaviour, be disgusting to others. Good natural tempers are of great consequence : get a wife who possessed these before she was brought to God : and, should she at any time lose ground in religion, her good natural disposition will still remain, and your comfort will not be materially interrupted. But when a woman who has had natural tempers, loses that life of God by which they were controlled or kept at bay, she becomes intolerable. Avoid a person of this character, though as rich as Cræsus, and as beautiful as an angel. Let the person be nearly of your own age. A young man marrying an *old woman*, and an old man marrying a *child*, are both an abomination to the Lord. Your wife should ever be considered as your *equal*, and therefore should not be of such an age in reference to you, as might demand the respect of a *mother*, or the correction of a *child*. Don't seek for money : It is a shocking reproach to a man of God, to be hunting after pelf, and getting a wife merely for the sake of her possessions.

fections. I scruple not to say, that those who marry for money, are committing adultery as long as they live. I say nothing concerning beauty, &c. but would just observe, that a man who is himself of a homely appearance should not be nice in the choice of a wife; and, that a pious, sensible woman of a good natural disposition, be she ever so ordinary, is an inestimable treasure. Beware of a woman that meddles with politics, or with the government of the church of God. Such an one cannot fail to embroil you with the people, wherever you go; and will be a source of misery to you as long as you breathe.

I need lay down no rules for your treatment of your wife: because, if you love her as you ought, you will ever treat her well; and, if you do not love her, rules and directions would be mere cobwebs to you. One thing I must say, that when you are in company, you should pay as much attention to your wife as to any person present; avoiding at the same time that puerile monkeyish fooling and toying which is a disgrace to a man, and an insult to a sensible woman.

Abul Fazl, author of the *Ayar Danish*, (Touchstone of Wisdom) gives the following advice to a person who was going to marry: "Take (says he) the daughter of a religious, friendly man, whom you may make your confidant on all occasions. But have nothing to say to three kinds of women—1. A widow, if she be always extolling her deceased husband. 2. A woman whose relations have conferred great favours upon you. 3. And one who, whenever she sees you, speaks in a faint tone, and affects a delicate languid air." These advices shew an intimate acquaintance with human nature; and are so full of good sense and meaning, that a volume might be written on without exhausting them.

If ever God should bless you with children, see that you dedicate them unreservedly to him. Never dress them in the fashion: i. e. the unmeaning, unnecessary, and absurd foppery of the times. Give them no red shoes, glaring buttons, &c. This fills them with pride, and debases their minds; for by this mode of conduct they are taught to attach a value to things which are of no intrinsic worth; and, false perceptions and ideas impressed upon the mind in so tender an age, are rarely obliterated through the whole course of life.

Never take them out with you to dine, &c. for the following reasons: 1. Because they are generally too much indulged by getting food which in quantity and quality is injurious to their health. 2. Being treated better abroad than at home, necessary domestic restraint becomes irksome to them, and they would rather be any where else than in their parents' house. 3. By being too much indulged among strangers, they acquire too great a degree of forwardness; which, for lack of judgment, often degenerates into intolerable impudence. 4. They give great trouble to the families where they come; by which you cannot fail being brought into contempt, especially when you make it a custom to take them where they are neither asked nor desired. As directions of this nature are not yet requisite for you, this will plead my excuse for not entering so deeply into this matter as its nature and importance might demand.

# VIII. My eighth and last Advice shall be concerning the Care you should take of your Health.

On this point it would be easy to give many advices of the utmost consequence. But what signifies the best directions when it is impossible to attend to them? You are encompassed with difficulties; and every part of the glorious work in which you are engaged, is unfriendly to that life which you have devoted to God, and to the service of his church. From the nature of your work, you must be unavoidably exposed to all kinds of weather:—Damp houses, bad beds, innutritious food, and a terrible catalogue of *et cætera*. The bad effects of these you may endeavour in some measure to counteract, or to suspend for a time: but you cannot ultimately prevent them from hurrying you into eternity. Whatever deference I may feel myself inclined to pay to the assertion of a great man, viz. That a *Minister of the Gospel is immortal till his work is done*: yet I am satisfied, that he who preaches the Gospel as he ought, will unavoidably sooner or later become a *martyr* to his work.

The best I can say to you on this subject is, Never join hands with your unfavourable circumstances to injure your constitution and hasten your death. Concerning that abominable and fatal *drain* of human life, the *pipe* and the *quid*, I need here say nothing. My opinion has long since been before the public. I am sorry to say that I know several young men who are to this day murdering themselves in this way—but they are by me incorrigible; I leave them in the hands of God, and say to you, never imitate them.

If you regard your health, never suffer your bed to be *warmed*. This is a species of needless self-indulgence, which is a scandal to the character of a *man*. If you suspect the bed to be *damp*, then let it be aired with a pan or two of coals; but be sure you turn the cloaths down, and let it cool at least two hours before you lie down. Never sleep in a damp bed:—This is certain death, especially to a delicate constitution. Fifteen years ago I lay in a damp bed at Beer-Alston, in Devonshire: for several months after, I was at death's door: through mercy I recovered a little, but got a very bad cough through it, from which I have not been one day free from that time until now: and have every reason to believe, that should all other mortal causes be inactive, that alone will give me an untimely grave. (If you perceive the sheets to be damp, take them immediately off, and lie with your stockings and waistcoat on, between the blankets. Do not keep the same shirt on during the day, in which you have slept the preceding night: the matter of insensible perspiration is expelled from the body because it is noxious, and cannot be reabsorbed without doing the constitution great injury; and reabsorbed it must be if you continue to wear the same linen you slept in all night.)

Never dry your wet cloaths while you have them on: this is very injurious. If you have no change of raiment, (and it sometimes happens that a Methodist Preacher has but one coat) walk in the open air till

till they are dry, or go to bed that they may be dried at the fire. But by all means keep from the fire while they are upon you ; otherwise, the heat causing the wet to retire before it, will strike it into the skin, produce immediate obstructions, and prove the parent of many miseries.

Never take that food which does not agree with you, however well you may relish it. Drink no spirituous liquors, nor poor, bad table-beer. Water, in which a toast has been steeped, and covered for an hour, is beyond all comparison more nutritive and more wholesome than either. Wash your face, hands, and feet often : and neglect not every morning to rinse your mouth with cold water, and to cleanse your teeth well with a soft brush. He that begins this custom early, and continues in it, will never have the tooth-ache. If you have a bad digestion, or should your meat lie ordinarily heavy upon your stomach, observe the following rules : Never eat to repletion ; leave off while you have an appetite for more ; and let not a morsel of any kind of food enter into your stomach till you have chewed it as small as possible : this saves the stomach at least one half of its ordinary labour ; and remember, what all should know, and what few properly observe, that it is for this very end that the God of nature gave you your teeth. Many use their teeth to make their food just small enough to be swallowed, and culpably leave the whole process of mastication to be performed in the stomach. No wonder that such are troubled with flatulencies, indigestion, and many other evils. Never eat your food too warm ; nor drink any kind of hot sops :—these exceedingly weaken the stomach, and prevent it from performing its proper functions.

It is of vast consequence to have the *feces* expelled from the body as soon as nature indicates the necessity of it. On this delicate subject I must observe that the feces being too long retained, grow corrupt, irritate the intestines, and produce a morbid alteration in the mucus which lines their internal surface. The absorbents from the preternatural distention of the vessels into which they open, become abundantly more active ; and, taking up the morbid matter, return it to the blood, where, circulating with the whole mass, it lays the foundation of incalculable mischief. Sometimes, by long retention of the feces, the extreme state of tension in which the nerves have been held renders them paralytic, so that the muscles to which they were distributed become incapable of obeying the dictates of necessity ; hence neither the solid nor fluid feces can be expelled. The *sphincter* muscles being kept long in a violent state of contraction, lose their elastic power. At other times a contrary effect is produced : the paralytic affection is so great, that the muscles become so completely relaxed, that the feces cannot be retained for the ordinary time : hence *diabetes* and similar complaints. Most persons, after having suffered much through too long a retention of urine, have found the torment they at first experienced abate : and, when a convenient time offered, have fruitlessly endeavoured to obey a command which nature no longer urged. What was the reason ?—Why, either nature (of two evils chusing the least) had caused the matter which could be no longer retained in its proper place, to be taken up by the absorbent vessels and  
thrown

thrown back into the blood ; or the long contracted muscles had now lost their distensive capacity, and the matter could not be expelled.

I have proved this often through an obstinate attachment to some particular study, and through false delicacy. That I might be able fully to ascertain this matter, and the more effectually to warn others, even at my own expense, I have voluntarily submitted to repeat these experiments on myself. I can in consequence say, I advance no hypothesis on this subject ; and wish, that all who read this paper would rather take my word for the fact than submit to the trial. I have only one remark to make on this subject : that, in respect to the urine, the absorbent vessels never take it up and return it into the circulation till the vessel in which it is lodged has been distended by a supernatural quantity to its utmost capacity. Then, the absorbents becoming more active by pressure, take up the whole and restore it to the blood in a very short time. I need not tell you that this matter was secreted from the blood at first because it was injurious to it, and to the whole system ; and, that returning such a quantity back into the circulation, must produce the most melancholy effects. Who has not heard of the tragical death of the famous *Tycho Brahe* ? Being in a carriage with the Emperor Rodolphe II. his false delicacy forbade him to obey the urgent demands of nature ; and the consequence was, the premature death of one of the greatest philosophers in the universe.\*

These may appear to be small things ; but they are matters of the utmost importance. A constipation of the bowels, a stricture of the urethra, a diabetes, a contamination of the whole mass of blood, are dreadful evils which carelessness in the above respects may easily procure, and which due attention to the imperious voice of nature may fully prevent.

You perceive I have recommended no medicine : 1st. Because none but an empiric would recommend any but in the presence of the disorder, after having considered the state of the constitution, the combinations of disease, and a variety of local circumstances which might make the same mode of treatment improper in one case, the usefulness of which was strongly indicated in another. 2d. Because I am not writing about the restoration of health, but about its preservation. And 3dly. Because I believe nature, if she get fair play, will require very little medical assistance.

Let not nature be impeded in the process of her work—Let her never be obliged to carry a *burthen* of meat, drink, or cloaths—Keep your head in general cool by day, and moderately warm by night—See that your feet be always moderately warm and dry ; and avoid all quack medicines as you would the pestilence. Let your moderation in all things be known unto all ; the Lord is at hand. Finally. As your life, from the nature of your work must hang so constantly in doubt, live for eternity, and be every moment prepared to meet your God. Let this be your motto, and let your heart feel that it is true,

*For me to live is Christ ; to die, is gain.*

I leave these Advices with you, and earnestly commend you to God and

\* There are some very excellent observations on this head in that invaluable tract by Mr. Tissot, entitled, *De la Santé des gens de Lettres.*

and the word of his grace, which is able to build you up, and give you an inheritance among all them who are sanctified; and, am affectionately,

Your companion in tribulation,

And in the kingdom and patience of Jesus,

ADAM CLARKE.

## POSTSCRIPT.

**Y**OU wish to know my opinion concerning the Preachers in general, their attainments, grace, &c. As I am but of *yesterday*, my opinion can be entitled to comparatively little attention. Yet as I have taken some pains to form it, and you wish to know it, it cannot be unacceptable to *you*. The abilities of a workman are best known by his work: judging in this way, I conceive the Preachers in general to be a most extraordinary body of men. The work that is performed by their ministry, is, (I speak I trust with a pure conscience) the most extensive, and the most glorious of which I have ever heard or read. Now I judge, if these men were not very high in God's favour, he could not bless their work in so eminent a manner: and if they did not in general so walk as to please him, they could not stand so high in his favour. Therefore, I conclude, that the great body of Preachers, is a body of eminently useful and holy men, whose great actuating soul, is the Spirit of the Most High. I think I know the Preachers as well as any man in the connection: for I have made it a sacred point to hear all their preaching, both evening and morning, at every Conference I have attended for many years. And after having seriously considered the *matter* and *manner* of their preaching, I scruple not to assert that they are (for pure doctrine, good sound sense, various knowledge, and impressive natural eloquence) at least equal to any body of ministers I know in the nation. And I am satisfied, that nothing but the glorious *strictness* of their doctrine and discipline, prevents them from being the most popular Preachers in the land. "But is there not a *declension* of the work? And on your own ground, does not this prove that there is a *defect* in the workmen?" If I could credit the premises, I must certainly admit the conclusion. But I cannot. I have been nearly 18 years a travelling Preacher: I have had every part of the work under my eye in many of the little places, and in some of the greatest. I have diligently consulted all the records of our revival; I have compared the former with the present times: and rigid impartial justice obliges me to draw the following conclusion—The work of God among the Methodists is at present, abundantly more extensive, more scriptural, more rational, and at least as *deep* as it has been from the beginning. I judge thus from what I have seen, from what I know, and from what I have read. Whatever has been suggested *against* the holiness and usefulness of the Preachers, and the extent and purity of the work, by individuals among ourselves, or by any others, (comparing the former with the present times;) I religiously believe to be utterly unfounded. And while I magnify the grace of the Lord Jesus towards us, I heartily pray that we may exceed our former selves, and walk more and more worthy the vocation wherewith we are called!

BRISTOL, May 20th, 1800.

APPENDIX.

## APPENDIX.

### *A few Directions to the People relative to their profiting by the ministry of the Word.*

FATHERS, AND BRETHREN,

**H**AVING ventured through the medium of a junior brother, to give several Advices to the Preachers, both local and travelling, relative to their success in declaring the testimonies of the Most High: I shall now take the liberty of giving a few directions to you; how you may hear these Preachers so as to be profited.

You will readily grant with me, that if the people do not hear in a proper spirit, the most eminent and faithful ministers may preach in vain. Let it be ever remembered that the great Bishop of souls, the Lord Jesus, who had every ministerial qualification in absolute perfection, preached the everlasting gospel to many who were not profited by it: and that he departed from a certain place in which he could do no mighty works, because of the people's unbelief. In this case it is manifest, that the fault could not be in the Preacher, nor in the matter of his discourses, but in the hearers only. The grand business therefore of the people is, to inquire in the most serious manner, how they are to hear so as to be saved?

1. Endeavour to get your minds deeply impressed with the value of the ministry of God's word. One of the most terrible judgments which God ever inflicted on the unfaithful Jews, was, hiding their Preachers in a corner, and producing a famine of the bread of life—see Amos viii. 11, 12, 13.

2. If possible, get a few minutes for private prayer *before* you go to the house of God, that you may supplicate his throne for a blessing on your own soul, and on the congregation.

3. When you get to the chapel, consider it as the house of God, the dwelling place of the Most High:—That he is there to bless his people, and that you cannot please him better than by being willing to receive the abundant blessings which he is ready to communicate.

4. Mingle all your hearing with prayer. When the Preacher mentions any of the threatenings of God's law, beg the Lord to avert them: when he mentions the promises, pray God instantly to fulfil them. When he describes what a christian should be, determine to set out afresh; and let your heart immediately purpose in the strength of God to give up every evil way, and to follow Jesus.

5. Hear with faith. Receive the scriptures as *the words of God*: and remember that you are not come to the chapel to reason about them,

them; but to credit them. God speaks, and his own authority gives absolute credibility to all that he says. Whatever he promises he is able and willing to perform: and if the blessing promised be requisite to you *now*: then, now, this moment is the time in which God is determined to give it—here, nothing can hinder, nothing injure you but your unbelief.

6. Receive the Preacher as the ambassador of God, sent particularly to you with a message of salvation—Listen attentively to every part of the sermon:—there is a portion for you somewhere in it, hear *all*, and you are sure to discern what belongs to yourself.

7. Don't suppose that you know even all the outlines of the plan of salvation: there is a height, length, breadth, and depth in the things of God, of which you have as yet but a very inadequate conception. Every sermon will be a mean of discovering more and more of the wonders of God's grace to you, if you hear it in a proper spirit.

8. Do not think that this or the other Preacher cannot instruct you. He may be, comparatively speaking, a *weak* Preacher: but the meanest of God's sending will at all times be directed to bring something to the wisest and holiest christians which they have not fully known or enjoyed before. You do not depend upon the man's abilities: if he be a Preacher of God's making, he is God's mouth, and by him the Holy Ghost, the Spirit of unerring counsel, of infinite wisdom, and eternal love will speak to you.

9. Never absent yourself from the house of God when you can possibly attend. Remember it is God that invites you, not to hear this or the other man; but to hear *him* through his messenger, that you may be saved. Therefore, go to hear God speak, and let who will be the Preacher, you shall never be disappointed.

10. Consider how great the blessing is which you enjoy. What would a damned soul give for the privilege of sitting five minutes in your place, to hear *Jesus* preached, with the same possibility of being saved?

11. Don't divide the word with your neighbour: hear for yourself: share your cloaths, money, bread, &c. with him, but don't divide the word preached: it belongs to you;—it belongs to him:—every man may have his part by himself, but no man can hear for another. It is your enemy who says to you, "That suits such and such persons." It suits *you* perhaps more than them: if they are there, let them take it to themselves: you are not your brother's keeper: if they are not there, you have no business with them.

12. Consider, this may be the last sermon you shall ever be permitted to hear! Therefore, hear it as if it were your last; and you will hear it then to your unspeakable profit. O hear for eternity at all times: remember the eye of God is upon you.

13. Consider, your being *blest* does not consist in your remembering heads, divisions, &c. but in feeling the divine influence, having your eyes enlightened to see more of the worth of Christ, and the necessities of your own soul:—in having your heart invigorated with  
divine

divine strength, and your soul more determined to follow on to know the Lord.

14. Don't despise or reject the ministry, because it is not so excellent in every respect as you could wish. Be thankful that God gives it to you such as it is: and remember, if he gave blessings according to your deserts, and according to your improvement, they would be such as would scarcely deserve to be fought for, or received when found.

15. If you believe the Preacher to be a holy man of God, don't find fault with him: you may depend upon it he feels his soul at stake, and while he is in that awful place, the pulpit, strives with all the sincerity of his heart, to do that solemn work in the very best way he can, and to the uttermost of his power.

16. After the sermon is over, get as speedily home as you can, and spend a few moments on your knees in private, earnestly beseeching God to write indelibly on your heart what you have been hearing.

17. Meditate on what you have heard:—At first, divine ideas may be but slightly impressed—a little meditation often serves to deepen this impression: therefore do not immediately begin to talk with any of your friends and acquaintance; the mind that was before collected in itself to meditate on what was heard, becomes hereby distracted; and the fowls of the air pick up the good seed.

18. As your Preachers have many trials peculiar to their work, which you cannot *know*, and probably could not *bear* were they laid upon you; take heed how you increase their load. Satan will harass them sufficiently: O let not God's people join issue with the great adversary, to distress the hearts of their teachers.

19. They have left *all* for your sakes, and for the sake of the gospel: and if this *all* were only the anvil, the plough, the fishing boat, or the carpenter's bench, it was their *all*, and the *all* they got their bread comfortably by; and he who has nothing but a net, and leaves that for the sake of doing good to the souls of men, leaves *his ALL*: and remember, that in becoming the servant of all for Christ's sake, he often exposes himself to the want of even a morsel of bread. Let the *proud* and *profane* exult and say, "such preachers cannot be much injured by their sacrifice of secular property; though they have left their *all*, that *all* was of little worth." Stop friend, and take this maxim with you that it may moderate your glorying: That man forsakes *much* who reserves *nothing* to himself: and who renounces all expectations from this world, taking what *you* would not trust to, *God alone*, for his *portion*. It is readily granted that the Preacher is a poor man, and you are rich. But did he not enter into the world with as good prospects as you had? And has not God furnished him with as much common sense, sound judgment, and other necessary accomplishments for business as you have ever possessed? Had these been employed in trade, is there not a million to one he had been this day as rich as you are? And had God honoured you with his vocation, and you had been as faithful and upright in it as he has been, would not you have been the poor man which to-day you despise? Think of this and be humble.

20. Pray for your Preachers, that God may fill them with the unction of his Spirit, and make them messengers of peace to you. While Aaron and Hur held up the hands of Moses, the Israelites prevailed over their enemies.

Before I conclude, shall I be permitted to add one thing more? Perhaps, it may come better from one who has buried his comfortable prospects of this world, and who has reason to believe from his increasing infirmities that he shall not long be permitted to be either a blessing or a burden to mankind. Then I say, make your Preachers comfortable. Men who have taken the other world for their inheritance, will expect no more than the bare necessities of life in this. Let the Stewards of every Society examine the provision which is made for their Preachers and families: consider the *time* in which it was fixed, the *depreciation* of money, and the enormous *advance* in every article of consumption: and by comparing the requisite expenditure of the family in question with that of their own, allowing for the descending or ascending proportions, let them determine on such a provision as their prudence and piety may dictate. From a pretty general acquaintance with the Methodists, I can confidently assert, that wherever there is a deficiency of support for the Preachers and their families, it is where the Societies are utterly ignorant of the matter; for wherever such grievances are brought before them, they are instantly redressed. There are very few Preachers who will complain, let them suffer what they may: The Societies commit the business into the hands of the Stewards; they should not wait for complaint or information from the Preacher; but investigate every circumstance themselves. To such I say, and to all who are concerned with them, never suffer through your neglect, worldly cares to intrude themselves into the closets and hearts of the men who are labouring for your salvation. How can he preach comfort who is not comforted? And how can he be comforted, who has pressing wants in his family, which he has no power to relieve? Give his children bread, and the man of God will cheerfully lay down his life in his work; and when he is gone to his God and your God, you will be enabled without compunction of heart to say; He is gone! gone to live with God; the man who preached unto us Jesus, by whose ministry we were blest, and to whose necessities we had the privilege of contributing: we shall soon rejoin him where the whole heavenly family shall know each other in the light of their God! Even so Lord Jesus!

That we may all so *preach*, and *hear* as to glorify God and be finally saved, is the sincere prayer of your affectionate servant in the gospel of Christ,

12 MR 58

ADAM CLARKE.

c-  
le  
ed  
p  
le  
n-  
a  
rs  
ri-  
s.  
is  
it  
in  
ri-  
or  
on  
a  
ly  
rs  
ne  
y  
n-  
i-  
nt  
te  
n,  
n-  
ar  
nd  
y,  
ne  
n  
nt  
;  
re  
;  
w  
  
e  
e